



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

by scientific experts, but argues that these cures are only "partial, temporary, and gradual," while the cures of Catholic miracles are "complete, permanent, and instantaneous." The limitation of cures to certain classes of diseases seems to stagger him somewhat, but, he says, "we cannot fathom the mysteries of His wisdom."

ALFRED WESLEY WISHART.

TRENTON, N. J.

FÜRSTBISCHOF MARTIN BRENNER: Ein Characterbild aus der steirischen Reformations-Geschichte. Von DR. LEOPOLD SCHUSTER, Fürstbischof von Seckau. Mit dem Porträte Brenners und einer Karte von Steiermark. Graz und Leipzig: Verlag von Ulrich Mosers Buchhandlung (J. Meyerhoff), 1898. Pp. xvi + 912 and 16. M. 14.

THE author of this copious and well-written biography entered upon his task while filling a professorial chair in the university of Graz, whence he was called to the episcopal throne of Seckau in 1894. He was led to choose Martin Brenner as a subject for local research, because he was the most noted of the early prelates of this diocese, and because his life had never been exhaustively studied. The position that Brenner occupies in the minds of the Roman Catholics of this region is indicated by the cognominations that he bears: "the apostle of Styria," and the "malleus hereticorum."

Dr. Schuster is a thoroughgoing Jesuit in training and in spirit, if not by profession. He is otherwise known in literary circles as the author of a work on Johann Kepler, the Lutheran astronomer, the aim of which is to show that Kepler, whom he declares to have been "a great scholar, a noble character, no Catholic, to be sure, but yet a profoundly believing Christian," was persecuted by his Lutheran brethren, but befriended by the Catholics, especially the Jesuits. This Kepler study professes to be a purely objective performance; but its *Tendenz* is easily discernible. The author aims to show that, so far from deserving the reputation of being the enemy of scientific research, the Catholic church has been far more cordial in its encouragement of science than Protestantism. He also, in the work before us, seeks to show that superstition was far more gross among the Lutherans than among the Catholics, and that its presence in Styria was due to Lutheran influence.

In the introduction we have a historical sketch of the diocese of Seckau and, indeed, of the first introduction of Christianity into

Styria. The diocese of Seckau is an offshoot from that of Salzburg, which, with a change of name, dates from the latter part of the sixth century. The first bishop of Seckau was appointed in 1219, and Martin Brenner occupies the thirty-first place in the episcopal calendar, having been appointed to this position in 1585.

The minutest details regarding the early life of Brenner (b. 1548) are given, so far as materials exist, and the author manages, even in the absence of biographical data, to throw a halo over every period of his life. Of special interest is the account of his studies, first in the Jesuit college at Dillingen (1566-71) and then at Ingolstadt (1571-81, with two short intervals of study in the university of Padua, whither he went as tutor to the sons of a nobleman). The author gives us a most satisfactory account of the personnel of the faculties and the methods of work pursued in these institutions. When Brenner entered the university of Ingolstadt as a well-educated young man of twenty-three, the Jesuits, who had already mastered the Bavarian princes, had secured a predominant influence in the institution, and by reason of their zeal, their pedagogical skill, and their learning were drawing large numbers of students from Bavaria and the neighboring countries and were winning to the enthusiastic support of the counter-Reformation many of the ablest young men of the time. They made a special point of attaching to themselves the sons of noblemen, and no effort was spared in gaining the adherence of the most promising scholars. The marked ability of the Jesuit teachers, their unsurpassed knowledge of human nature, their affability of manners, and their remarkable adaptability to the idiosyncrasies and circumstances of each individual, made them practicably irresistible when once they came into close relations with susceptible youth. Their proselyting zeal led them to go forth into the surrounding regions and by personal effort to win back to the faith those that had become involved in heresy. Whole communities were often reconverted in an incredibly short time. They made the services of the churches in which they ministered as attractive as possible, providing the best music that could be secured and rivaling the best Protestant preachers in the eloquence and the fervor of their sermons. They were able to instill into the minds of those who came under their influence the profoundest hatred of Protestantism in every form and the profoundest love of the Catholic church, and to convince their adherents that the supreme end of life was the destruction of heresy. It is probable that at this period the Jesuit professors, man for man, surpassed the Protestant professors of Germany in learning and in

zeal. Lutheranism was being wrecked and ruined by controversy. The Jesuits made the most of their advantages, and the success of their propaganda was astonishing.

In 1585 Brenner, after a few years of service as counselor to the archbishop of Salzburg, as rector of the seminary for priests, and in other responsible capacities, now fully equipped with the Jesuit learning, methods of propagandism, and zeal for the restoration of church unity, and with practical experience in the administration of ecclesiastical affairs, entered upon his work as bishop of Seckau.

He found his diocese, from the Catholic point of view, in a lamentable state. The great majority of the nobles, burghers, and peasants were Lutherans. Anabaptism, that had been widely disseminated from 1527 onward, had been almost exterminated; but medical missionaries from Moravia frequently gained entrance by their surgical skill into the homes of the people and won them to their heresy. Since the peace of Augsburg (1555) the Protestantism of the Augsburg Confession had been tolerated by the emperors and had covered the Austrian provinces with its influence. The archduke Karl II. of Styria had, a few years before Brenner entered upon his work, felt constrained to grant to his Lutheran nobles freedom of worship (the Bruck Pacification, 1577). The zealous Lutheran nobles had exerted themselves to the utmost to convert their Catholic subjects, or to exclude them from their lands, and Lutheran preachers were violent in their denunciations of the corruptions of the Catholic clergy. Through the prolonged residence at Graz of a papal envoy, and the influence of his wife, the Bavarian princess Marie, mother of the emperor Ferdinand II. (of Thirty-Years'-War fame), reinforced by that of the able and aggressive young bishop and by the exhortations of the pope and of his Jesuitized Bavarian and Austrian kinsmen, the archduke was led to establish at Graz a Jesuit school and to introduce in all of its features the counter-Reformation. The author relates, with entire moral approval and with seeming relish, the history of the withdrawal one by one of all the privileges of the Protestants and of the exterminating measures that were at last employed. After 1592 Brenner was made vicar-general of Styria, and he took a leading part in the movement by which the entire Protestant population of all the Upper Austrian provinces was forcibly converted or driven from the country. The author is concerned to show how persevering, single-minded, and remorseless Brenner was in this terrible work. Ferdinand (afterward emperor) succeeded to the archduchy in 1590. He had been trained in the

principles of Jesuitism and preferred to rule a wilderness rather than a country filled with heretics. Brenner and Ferdinand wrought hand in hand until the death of the latter in 1616. Nothing would have pleased Brenner better than the part taken by Ferdinand in the Thirty-Years' War and the almost complete destruction of Protestantism in the Austrian domains.

The literary activity of Brenner was very considerable, and we are supplied with copious extracts from his writings. But it is as a *malleus hereticorum*, as the great leader of the Jesuit movement for the re-Catholization of Austria, that he deserves to be remembered.

In this large volume I have failed to find a single note of disapproval in respect to the atrocious work of Brenner and Ferdinand. The violation of the Bruck Pacification by the archduke Karl is heartily commended by the author. In this work we see Roman Catholicism as it is, and not as American prelates would have us think it has become. The goal of the Roman Catholic church is today, as it has been for more than a thousand years, universal dominion and the complete subjection of the consciences of all men to the will of the hierarchy. Whatever ministers to this end is not only allowable, but praiseworthy.

In an appendix of sixteen pages the author has reproduced in its original Latin the "Instruction" given by Pope Clement VII., in 1592, to the nuncio Count Hieronymus of Portia, regarding the reestablishment of the Catholic religion in Styria, Carinthia, and Carniola, and regarding the claims of the people to liberty of conscience, etc. Of the cold-blooded disregard of human rights and moral obligations that dominated the papacy at the time, this document furnishes a striking illustration, and it has the merit of unimpeachable genuineness. The candor with which the pope describes the morals of the Catholic clergy that were so largely responsible for the rise and growth of heresy, and with which the present author reproduces these damaging statements, is surprising. An American prelate would be far from parading the vices of the clergy, even in a sixteenth-century sketch. A few sentences may be quoted in the original:

Primum studium atque adeo prima majorque in tota visitatione difficultas circa Ecclesiasticorum *concubinatum* atque utinam etiam non *putativa matrimonia* versabitur. Paucissimi enim maxime inter minores presbyteros cælibes inveniuntur. Hoc morbo laborant parochi, laborant monachi et abbates multi, estque is omnium malorum fomes. Offenduntur enim et scandalizantur boni atque mali; nec non monasteriorum ac alia ecclesiastica bona dilapidantur, ut concubinis et liberis de præsentī futuraque

sustentatione quomodocunque provideatur. . . . Remedia ad mala hæc iam inveterata haud quidem facilia. . . . At si concubinarii omnes pellendi sint, verendum esset, ne quam paucissimi relinquantur in tota provincia pastores.

ALBERT HENRY NEWMAN.

McMASTER UNIVERSITY,
Toronto, Can.

THE ELIZABETHAN CLERGY AND THE SETTLEMENT OF RELIGION 1558-1564. With Illustrative Documents and Lists. By HENRY GEE. Oxford: At the Clarendon Press, 1898. Pp. xx + 326.

WE have here a piece of research work of the highest order. When Elizabeth succeeded Mary, the Anglican church replaced the papal. Mr. Gee sets himself the task of determining how severe were the measures against the clerical adherents of the old religion during the first six years of Elizabeth's reign. English church writers vary in their estimates of the actual numbers of those deprived—"between one hundred and eighty-nine and four hundred." Catholic authorities have insisted, on the other hand, that "the better part of the clergy followed in the footsteps of their prelates." Finding the lists of both Anglicans and Romanists "inaccurate and misleading," Mr. Gee "set to work to discover what there might be in the way of strictly coeval and official sources of information." His conclusion is that the number of clergymen deprived "cannot have greatly exceeded two hundred."

His "research gradually brought to light many facts" regarding the settlement of religion in the opening of Elizabeth's reign, which earlier investigators "had not been in a position to see so clearly." Accordingly, we have in this volume an account, drawn from original sources, of the successive steps by which the Supremacy Act and the Uniformity Act passed through Elizabeth's first parliament, 1559; of the royal visitation of the northern and of the southern province, and of the universities; of the ecclesiastical commissions of 1559 and 1562; of the penal laws of Elizabeth's second parliament, 1563-4; and of the deprived clergy, as the evidence is furnished by the diocesan registers.

At the end of each chapter are the original documents illustrative of the text. Among them are the Supremacy Act, the Uniformity Act, the royal injunctions of 1559, the articles of inquiry, 1559, letters patent directing the northern visitation, the writ of visitation for Cambridge and Eaton, the writ for the issue of the Permanent